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G O D's Displeasure against Rebellion
shewn, in the fatal Destruction of
Rebels.

A
S E R M O N

Preach'd at
Weybridge in *SURRY*,
JUNE 7th, 1716.

Being the Day appointed for a PUBLICK
THANKSGIVING to Almighty GOD,
for putting an End to the late unnatural
Rebellion.

By H. SMITH, A. M. Rector of
the said Parish, and Chaplain to the Right
Honourable LIONEL Earl of Dorset
and Middlesex.

*Publish'd at the Request of several Gentlemen
who heard it.*

L O N D O N,
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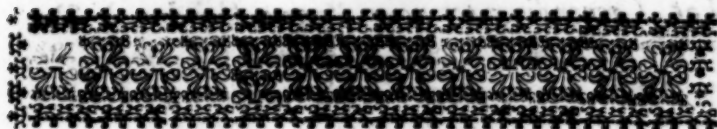
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T O T H E
Right Honourable
James Stanhope, *Esq;*

One of His MAJESTY's Principal
Secretaries of State.

S I R,



THE Importunity of several Worthy
and Loyal Gentlemen, who heard
this SERMON from the Pulpit,
obliging me to send it to the Press;
I have presumed to put it into the
World, under the Patronage of Your GREAT
NAME, in order to give it Countenance to all
Good Men.

The DEDICATION.

And I am not without Hopes, GREAT SIR, that (according to your Known Goodness) You will be pleas'd to accept this small Offering, from one, who has no other View to appear in Publick, but in order to serve his KING and COUNTRY.

As You have been Great and Eminent in EVERY STATION, and deservedly admired for Your Own Ingenuity; so are You no less for Your Generous Candour to the Performances of other Men: And if this, or its Author should should fall short of it, it must be acknowledg'd, 'tis the first Instance of your Indifference towards any thing, (tho' never so mean) that attempted to advance the Honour of the GOVERNMENT.

That dutiful Respect and unshaken Fidelity You have always shewn to the CROWN, in Your Eloquent Debates in the SENATE, and those Brave and Generous Evidences You have given of your Love to your COUNTRY, in your hazardous Undertakings in the FIELD, have justly gain'd You the Esteem of all those, who, upon the same Principles of Honour, have had the true Interest of the NATION at Heart: And GREAT-BRITAIN must Glory, that she has such a GENIUS in Her, as Yours, to advance Her Reputation; by shewing to the World, that a Consummate GENERAL can be a Great STATES-MAN, and True PATRIOT of his COUNTRY: For to Your Judgment in MILITARY

The DEDICATION.

*T*ARY *Affairs*, You have acquir'd that Nobler Skill, to know the INTEREST and CONSTITUTION of our Government, and exerted Both, upon all Occasions, in Behalf of our English LIBERTY and PROPERTY.

With so many Noble and Excellent Accomplishments, 'tis no Wonder that you possess so large a Share in the Esteem of His Present MAJESTY, nor that so Great and Wise a PRINCE should repose the highest Confidence in You, who have in all the Employments you have pass'd through, discharg'd them so Worthily to Your self, so Justly to the PRINCES who have employ'd You, and so Advantageously to the SERVICE of the NATION.

These are inviting Occasions of PANEGYRICK, but above my small Capacity to Describe. Such Glorious Qualities as You excel in, sufficiently recommend, and speak themselves. For as You are ever obliging, and seeking out Opportunities of Doing Good; so are You deservedly the Favourite of all Good Men.

Be pleas'd then, GREAT SIR, to pardon the Presumption of this Address; and permit me, among those who admire Your Virtues, to make this short Acknowledgment of them, so far from Flattery, that all who have ever known Your Character, must confess it to be hardly the Truth.

May

The DEDICATION.

May you, SIR, long have the Happiness to continue Your Services to His Sacred MAJESTY and His Royal ISSUE, and increase every Day those Applauses that are so justly paid to Your Great Merit: Whilst I shall endeavour by all the Duties of my Sacred Function, more and more to inculcate a truly Conscientious OBEDIENCE and LOYALTY to our Present KING, and deserve that Title I most desire, of stedfastly continuing an obedient Subject to Him, and with all humble Duty and Respect,

Honour'd SIR,

Your HONOUR'S

most Devoted

and most Faithful,

Humble Servant

HENRY SMITH.



2 SAM. xviii. 28. (latter part.)

— And he said, Blessed be the Lord thy God, which hath delivered up the Men that lift up their hand against my Lord the King.



THESE Words are the joyful Tidings of *Abimaaz* the Son of *Zadok*, to King *DAVID*, upon a great Victory and Slaughter over the People of *Israel* that had join'd themselves to his Rebellious Son *Absalom*, in order to Dethrone him. The Historical Narration of which Conspiracy, we have in the three preceding Chapters of this Book, with the Punishment of those wicked Men. There we find, that *Absalom*, by many fair Speeches and deceitful Promises, had *stoln away the Hearts* of his Father's Subjects, as we may see in the 5th and 6th Verses of the 15th Chapter: And after he had insinuated him-

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self into their Favour and good Opinion of him, upon a Pretence of *paying a Vow unto the Lord in Hebron*, Ver. 7. i. e. under the Veil and Disguise of Religion, did he begin a Rebellion against him. For this Pretence of a *Vow*, was only, in effect, to send *Spies throughout all the Tribes of Israel*, Ver. 10. and to encourage the Chief of them, who were inclined to take part in this intended *Conspiracy*, to favour his Interest, and *proclaim him King over them*.

The *Rebellion* thus formed, in a short time grew strong; *Achitophel*, DAVID's Chief Councillor, revolting from him, and bearing part in it, and *the Hearts of the Men of Israel every-where turning after Absalom*, Ver 13. In these perplex'd Circumstances, King DAVID and his Servants flee; while *Absalom* and his Numbers continually increasing, promise themselves Success in this wicked Undertaking.

But behold now the wonderful Turn of *Providence*, and its Care in the Preservation of Righteous Kings and their People! For no sooner were they got together, and were setting forward to execute this their wicked and unnatural Project, but G O D interposes his Power, and baffles their Design. He first makes the *Council* of the great *Achitophel* despised, upon which, *he went and hanged himself*, (as we may read at the 23d Ver. of the 14th Chap. and afterwards, by a mighty Slaughter of the *Rebels*, even of *Twenty thousand of them in one*

one Day (as we have it in the 7th Verse of this Chapter) and of the untimely Death also of *Abfalom* himself, effectually put an End to their wicked Enterprize, and delivered DAVID his Servant out of the Hands of his Enemies. Upon this, *Abimaaz* begs of *Joab* to let him be the happy Messenger of this agreeable News, and so runs to give the King Notice of it: And altho' *Cusbi* was sent before him, yet he coming first to the King, he called and said unto the King, *All is well: And he fell down to the Earth upon his Face before the King, and said, Blessed be the Lord thy God, which hath delivered up the Men that lift up their hand against my Lord the King.*

The Words then, from this short Account of them, being delivered by *Abimaaz*, upon the Success GOD gave to King DAVID against his *Rebellious Subjects*, are not improper to be discoursed upon on this Day, when we are met together to Bless and to Praise GOD, for the happy Success He has also granted to our most gracious Sovereign King GEORGE, over those who have as unjustly taken up Arms against him: And they seem naturally to point out to us Two Things, which I shall make the Subject of my following Discourse.

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I. That GOD interposes his Power in the Preservation of *Righteous Kings* and their *Kingdoms*, and will not suffer them to be destroyed by the Secret Conspiracies or Open Tumults of *Intestine Enemies*.

II. That tho' He suffers a *Rebellion* to take Place, and a Nation sometimes to be brought into Confusion by the Evil Devices of *Intestine Enemies*; yet He seldom lets it go off Unpunished, but makes it prove Destructive to the *Traytors*: He, in the End, *delivers up*, or, as it is in the Hebrew, *shuts up*, the Men that lift up their hand against my Lord the King.

Ist. then, I am to shew, That G O D, &c.

As GOD, by His Infinite Wisdom, at first Made and Contrived the World; so did He lay the Scheme and Platform of Things, and Contrive the Methods in which they were to be brought to pass in it, that nothing should happen in the whole Creation, from the Beginning to the End thereof, but what both might and should be so ordered, as to be subservient to Him, as Governor of it. After He had made His Eternal Power and Goodness conspicuous in the admirable Frame and Order of it, then did He resolve to take a particular Care of it: And as He knew that by the Law of
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its Nature it was dependent upon Him; so did He always design to Reign over it, to Sustain and Uphold it, and to make His Name more Glorious and his Attributes yet more Illustrious in his Government of it; and more-especially to exercise it, and in a particular manner engage Himself in ordering and managing of *Publick Affairs*, such as are of great Moment and Benefit to Mankind, as they are linked together into several *Societies*; and by the Benefit of wholesome Laws, prudently formed into various *Governments*. For, for these GOD has a more than ordinary Care; He watcheth over every Nation, and preserves the Publick Happiness of all Communities in them.

And indeed, great is this Blessing, that GOD should have such a special Concern for Publick Peace and Order, and Government in the World. For, considering the present Constitution of humane Nature, 'tis impossible there ever should be any *Government* so contrived and managed, as will give Content and Satisfaction to all its Members. The Pride, Covetousness, Ambition, or Ill Nature of aspiring Men, who have no Share in the *Legislative Power*, will raise their Anger and Envy at those who bear *Rule*; and either to gratifie their *Revenge*, or in hopes to advance themselves by a *Change*, make them oppose the *present Establishment*, and exclaim against all *Measures*, (tho' never so well concerted for the Good of the Publick)

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lick) that are not laid down and formed by them.

Besides, if we consider the many *Private Interests* that are always carrying on, contrary to that of the *Publick*; the oppositeness of many *Mens Tempers* and *Dispositions* to that which is requisite to make them *Peaceable* and *Loyal Subjects*; the natural *Inclination* in all Men, to shake off any *Yoke* that is *Troublesome* to them, and the *Desire* of enjoying an *unbounded Liberty*; and lastly, the *Pleasures* some take in *Change* and *Novelty*, and the *Advantages* others expect from **Another Turn**, as they term it: These Things, I say, being well considered, we cannot but acknowledge, that it is *G O D* that interposes His Power in the Preservation of *Kings* and their *Kingdoms*, and will not suffer them to be destroyed by these inward Causes of Dissolution: That it is a demonstrative Argument of His *Providence*, that Government and Society is preserved in the World, notwithstanding that so many Men, by *Interest*, by *Inclination*, and by *Humour*, are always contriving to disturb it.

And indeed, without this great Blessing, without such a Special Concern of *G O D* for the Preservation of Publick *Peace* and *Order* amongst Men, the World would not be tolerably Habitable. If *G O D* should relax the Reins of Government, withdraw for a while His Providential Care and Goodness, which maintains and defends it, and leave Things to be

be ordered by the contrary Humours of degenerate Men: If the Great Governor of the World did not oppose Himself to the overflowing of Ungodliness, and take Care to preserve that Order which Himself had constituted; all Authority would be despised, all Inclosures broken down, and every Man's Will the Measure of his Obedience; all Societies would soon fall in Pieces, and Confusion and Misery every-where cover the Face of the Earth. But He, by whom Kings reign, does watch over them, and sustain and uphold that Government He has committed to their Care. He will either turn the Councils of the Conspirators into Foolishness, as he did that of Achitophel; or take off the Principal Person concerned in the Rebellion, as in the Case of Absalom; or else dispose the Minds of the People to return to their Duty and Allegiance, as he did the Men of Judah to King DAVID, after this Rebellion of his Son, as we may see in 2 Sam. Chap. xix. All which plainly shews, that He interposes His Power in the Preservation of Righteous Kings and their Kingdoms, and will not suffer them to be destroyed by the Secret Conspiracies, or open Tumults of intestine Enemies, which was the first thing proposed to be spoken to. Proceed we now to the next laid down to be considered, which was to shew you,

(2dly,) That tho' GOD suffers a Rebellion to take Place, and a Nation sometimes to be brought into Confusion by the evil Devices of Intestine

Intestine Eneemies ; yet He seldom lets it go off unpunished, but makes it prove Destructive to the *Traytors* ; He, in the end, *delivers up the Men that dare lift up their Hand against my Lord the King.*

That Good *Kings* should be the more immediate Care of G O D, seems agreeable to the Oeconomy of His Providence, and is confirmed by Examples in all Ages. For they are His *Anointed*, His *Vicegerents*, and *Substitutes* here on Earth, set over us by His Appointment, and on whose *Welfare* whole *Nations* depend. And therefore their Publick Sacred *Character* entitles Them to a special Right in the *Divine Providence*. And if we shall reflect upon the Judicial Proceedings of G O D Almighty in this kind, we shall find Him always so jealous of His *own*, as not to suffer in His *Deputy's* Honour ; and therefore, by a Secret and Irresistible Power, He has still countermanded the deepest *Conspiracies* of *Traytors* : He has frustrated their Councils, and struck their most refined *Projects* with *Disappointment*, and a *Curse*. Histories both Sacred and Profane, are full of Instances of this Nature. I shall briefly mention two or three out of *Sacred Scripture*, that you may be the better confirmed in the Truth of this Particular.

And the First I shall take Notice of, is, the Conspiracy of *Korah*, *Dathan* and *Abiram*, against *Moses* the *Supreme Magistrate* of the *Israelites*, recorded in the Book of *Numbers*.

bers. There we may find these *Rebellious Persons*, with all the *Children of Israel*, groaning under the heavy Yoke and Oppression of the *Egyptians*. In this their Misery, they cried unto the LORD, who heard their Complaints, and by a Succession of Miracles wrought by the Hands of MOSES and AARON, was pleas'd to deliver them out of the Hands of their Task-Masters; yet notwithstanding this Goodness of GOD to them, we find them often murmuring against Him, and as often punished for their Ingratitude to Him. But when they saw, that their Rebellion against the LORD was attended always with their own Ruin, they took upon them to try, whether they might not, with more Safety, conspire against their PRINCE, whom He had set over them; falsely imagining, that GOD was not concerned in the Person of MOSES their Supreme Magistrate.

But surely one might rather have expected to find these Men encouraging one another, bravely to oppose the many Enemies with whom they were to fight: One would have imagined, rather to have heard these Men offering up their Praises to GOD, for the many Deliverances and great Mercies he had already vouchsafed them, and imploring the continuance of his Favours upon his Servant MOSES; who, as He had made him His Great Instrument, in freeing them from an intollerable Slavery, so he might be better enabled to settle them likewise in the Promis'd

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Land: But instead thereof, we read in *Ch. xvi. of that Book*, of nothing but *Murmurings, Repinings, and Rebellion*; the Chief Heads whereof, are *Korah, Dathan, and Abiram*, who, by their false Suggestions had supplanted from their Loyalty, even no less than *Two hundred and fifty Princes of the Assembly, famous in the Congregation, Men of Renown*, as we have it in *Ver. 2. of that Chap.*

But let us now take a View of the *End* of these wicked Men, and we shall see whether they were not consumed for this their *Disobedience and Ingratitude*. For altho' G O D let their *Rebellion* at first take Place, yet he did not suffer it to escape His Justice; but as their *Sin* was *Great*, so likewise was their *Punishment*: And that all Men might be terrified by their *Example*, and avoid their *Rebellious Principles*, in opposing their *Lawful Magistrate* whom G O D has set over them, we have it recorded in *Ver. 13. That the Ground clave asunder that was under them, and the Earth opened her Mouth and swallowed them up, and their Houses, and all the Men that appertain'd unto Korah, and all their Goods; they, and all that appertained unto them, went down alive into the Pit, and the Earth closed upon them, and they perished from among the Congregation.* Thus *Korah, Dathan, and Abiram*, suffered both in *Themselves and Accomplices*, for their *Mutiny and Rebellion* against *MOSES* their Governor.

But

But let us pass on from this Example, to others recorded in *Holy Writ*, and we shall see, how G O D always shewed His Displeasure against *Rebellion*, in the Remarkable *Punishment* of the Chief *Conspirators*. In the xv Chap. of the 2 Sam. to the xxi. we have an Account of *Two Conspiracies* that were form'd against King D A V I D, and of the Destruction also of the Promoters of them. The first of which was that of *Absalom*, mentioned in the beginning of this Discourse. He, as I before observed, had by many deceitful Promises, and false Suggestions, *stolen away the Hearts of Israel* from D A V I D, both his King and Father. Ten of the *Twelve Tribes of Israel*, acknowledged and proclaimed him King in Hebron. Distressed D A V I D was forced to fly from *Jerusalem*, his Royal Seat, and his *Rebellious Son* possess'd it. *Achitophel* gives Advice to pursue Him and his Followers, who were both fatigued and dispirited, and had no possibility of escaping their Hands. A very Formidable, as well as Unnatural, Conspiracy this, and what must have taken Place, had not G O D been on his Side, when *Wicked Men thus rose against him*. But behold now the Issue and Consequence of it! G O D interposes His Power in the Preservation of His Servant D A V I D, by turning the Council of *Achitophel* into Foolishness; upon which he laid violent Hands on himself, Ver. 23. And altho' the Tender Father gave Command to the Army, to

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spare this his *Unnatural Son*; yet rather than *Absalom* shall prosper in his *Treason*, his own *Hair* was ordained for an *Halter*, to execute the Punishment that was due to his *Rebellion*, as we may see in the 9th Ver. of the xviii. Chap.

The other Instance, is, that Conspiracy of *Sheba the Son of Bichri*; who, notwithstanding he had made a great Party in *Israel* against King D A V I D, and had secured himself in the strong City of *Abel*; yet for a *Reward* of his *Treason*, we find, that a *Woman* could persuade even his own *Followers* to cut off his *Head*, and present it to *Joab*, D A V I D ' s General, as you may read at large in the xx Chap. of 2 Sam.

To these I might add out of History, if my Time would permit, innumerable Examples of the same Nature: But by what have been produced, I hope every one is convinced of the Truth of what I proposed to prove upon this Head; and being convinced, will call it to Mind, if ever tempted to engage in any *Rebellious Enterprizes* against our present KING, or his *Government*, viz. --- That though GOD may suffer a *Rebellion* to take Place, and a *Nation* sometimes to be brought into *Confusion*, by the evil Devices of *Intestine Enemies*; yet he seldom lets it go off unpunished, but makes it prove *Destructive* to *Traytors*: He, in the end, --- *Delivers up the Men* (as my Text says) *who dare lift up their Hand against my Lord the King.*

And

And thus having spoken to the Two Particulars I promised to treat of, I shall now spend the rest of my Time in making such an *Application*, as the Business of *this Day* does naturally call for from us.

We are here met together in a *Loyal* and *Dutiful Assembly*, by the *King's* express Appointment and Command, to return our unfeigned *Thanks* to GOD, for putting an end to the late *Unnatural Rebellion*, raised by wicked Men, in favour of a *Papish Pretender*; and to detest and abominate both the One and the Other.

And Thanks be to GOD that we are met together this Day, upon this Happy Occasion. For considering the *Blackness* of this *Conspiracy*, and the vast Numbers, (not only of *Papists*, but zealous CHURCH-MEN, as they term'd themselves) engaged in it, it might have far'd much otherwise with us; and GOD, for our *Disobedience* to Him, and *Ingratitude* to our DELIVERERS, might justly have given us up into the Hands of those Men, whose very Mercies are cruel.

Give me leave therefore, with that Freedom and Plainness that becomes the Place I stand in, and the Service this *Happy Day* requires of me, to consider, by way of *Application*, these Two Things.

1st, The Quality of this *abominable Conspiracy*: And then,

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2dly, To set before your Eyes that Scene of Horror and Desolation which this Nation had been involved in, if the intended *Treason* had taken Effect,

And (1st.) If we consider the Quality of this *Rebellion*, we shall find so many unnatural Circumstances attending it, as will make it look more like a *Confederacy* against Religion, and the common Sentiments of Humanity, than a *Conspiracy* against the Frame or Administration of the Government. *Ambition, Avarice, Revenge, and Discontent*, have often bewitched Men, and led them into Wicked and Treasonable *Associations*; but *this* seems to be the Result of the utmost Malice of Men, abandoned, as the Scripture says, to the *Curse of a Reprobate Mind*. For what would those Men, who have taken up Arms against our *present KING*, have enjoyed, which they had not? Or what in Reason could they have desired, (except excluding Him and and His Family) which they might not have had? Did not every One sit quietly under his own *Vine*, and enjoy *PEACE* and *PLENTY*, without any the least *breaking in upon the Laws*? Has not His *MAJESTY's* Reign, from his happy Accession to the Throne, been one continued Act of *Clemency* and *Goodness* to all his Subjects? What Man's *Property* has He encroach'd on, or *Liberty* invaded? We may defy the most *Harden'd Rebel* to produce one *Act of Injustice* or *Oppression*. And is it not then an *unparallel'd Ingratitude*, to take up Arms against

a PRINCE of so much *Candour*, under whose *Reign* we want for *nothing*, but GRATEFUL HEARTS TO ACKNOWLEDGE HIS GOODNESS? Is it not a piece of the *highest Wickedness*, for so many Harden'd and Perjured Men, to Contrive the *Murther* of their Lawful PRINCE, and His Dearest ISSUE the Hopes of the SUCCESSION? To design the Dissolution of the MONARCHY, and utter Ruin of the PROTESTANT *Interest*? To carry this on in so many deliberate *Consultations*, in Defiance both of Heaven, and the Laws of the Land? and to do all this, without any Discomposure of Mind, or Remorse of Conscience? This is such a Villany and Hardness of Heart, as not to be met with any-where, but amongst those Men, whose *Loyalty* to the KING is *Rebellion*; whose *Oaths* to the GOVERNMENT *Perjury*; and whose *Religion and cry of the CHURCH, Treason and Treachery* under that sacred Disguise. But let us not stop here; let us take a short View, and to our Astonishment, we shall see,

2dly, What a horrid Scene of Desolation and Misery would have overspread this Nation, in case this wicked *Conspiracy* had succeeded. For then, (and oh! with Horror let us think on't) our KING, *the Anointed of the Lord*, would, in all probability, have been taken in the *Nets* of wicked Men, and barbarously *Murthered*: Our *Loyal Nobles*, who bravely adhered to Him and their *Country's true Interest*, been put to death,

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death, or banished: Our LIBERTY, the Glory of our *English* Nation, *fetter'd and shackl'd*; and instead of Obeying a *Good KING*, be forced to submit to the *Will* of a **Tyrant**: Our *Religion*, the best, and purest, and most Apostolical in the World, cried down and polluted, and *Idolatry* and *Superstition* erected in its Room. In short, all Things would have been laid open to the Violence of *merciless* and *implacable Men*. And indeed, who can say, had not *Providence* interposed at the beginning of this *Rebellion*, how far it would have gone, or where it would have ended? For in case the *Rebels* had proved successful either in the *Attack* at PRESTON, or the *Battle* of DUMBLAIN, the *Rebellion* certainly would have spread itself and increased; and infallibly been seconded with such a *Devastation* of *Fire* and *Sword*, as never before had been seen amongst us. Our *Streets* would have been fill'd with the *Cries* of the *Widows* and the *Fatherless*, with *Murders* and *Rapine*, *Sacrilege* and *Conflagration*. In short, No *Barbarities* would have been thought Cruel enough to satiate the Revenge of **Papist** Rage, upon *Churb-men* and *True* PROTESTANTS. This, and more Deplorable than this, would have been the Condition of our *Israel*.

But the Great G O D of Heaven, who (as I have in the beginning of this Discourse shewn) interposes His Power in the Preservation of *Righteous Kings*, and their *Kingdoms*, laughs at the Policies of these perfidious Men; and altho'

tho' they very wickedly, as well as foolishly, imagined that GOD *could not see*, and flattered themselves, with the *Atheist* in the *Psalmist*, that *there was no Knowledge in the most High*; yet He blasts their Designs, and frustrates their Expectations, and suffers no *Hands of Violence* to hurt His ANOINTED. By the great *Wisdom*, with which He has bless'd our KING, by the prudent *Council* of a *Faithful* MINISTRY, and by the *Indefatigable Diligence* and *Courage* of his FORCES (who shew'd themselves on this Occasion as eminently *Loyal*, as the others were notoriously *wicked*;) His MAJESTY, and his Glorious ISSUE, are preserved, and in Them our *Religion*, our *Laws*, and our *Liberties*. GOD has *delivered up those Men, who have lift up their Hands against my Lord the KING*, and many of them are under the *Command* of those LAWS which they would have *destroyed*; under the *Hands* of those JUDGES whom they would have *Slaughter'd*; and every JUDGE must remember, that *he is the Minister of GOD, a Revenger to execute Wrath upon him that doth Evil*, as *St. Paul* expresses it in *Rom. vi. 4.*

The timely *Discovery* that was made of this *Plot*, and the constant *Success* that attended His MAJESTY's Troops in Suppressing it, should, one would imagine, have convinced the *Conspirators* that the *Hand of GOD* was against them: That it is in vain to design to hurt His ANOINTED He has set over us, or attempt

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to root out that pure *Religion* He Himself has planted, and, by a Thousand Miracles, preserved amongst us.

And this no doubt, was in some Measure the Occasion, why some of the *Conspirators* did at first *betray* it, and many others, who have been since taken up, *confess the same*, as they were more or less engaged in it. Several are in *Prison* for the said Crime ; others forced to *fly* from their *Native Country*, and wander up and down, like *Cain*, bearing a *Mark* in their *Foreheads*, and fearing every one they see. Many of them have been *Tryed*, and upon the clearest *Evidence*, fullest *Conviction*, and fairest *Tryal*, found *Guilty*, and received the *usual*, as well as *just*, *Wages* of **Rebellion**.

But that, which to every good Christian, must seem the most unhappy Part of their Condition, is, the *Execrable* and *Unnatural* *Treason* for which they have *suffered*, and the **Hardness** and **Impenitence**, which has accompanied them, even at the *Fatal Tree*.

But woe be to those *wretched Guides*, who blindly led them into Both ; those *Betrayers* of *Souls*, who instead of disposing them to a *candid Confession* of the *horrid Sin* for which they die, and to a *Christian Sorrow* and *sincere Repentance* for it, have encouraged them to leave the World with so much *Indifference*, and to publish such *artful Justifications* of themselves, and *Goodness of the Cause* for which they *Suffer*, † as are Written with no other

† See *Derwentwater*, *Oxford*, and *Gascoigne's* Speeches.

Design, but to excite their *Accomplices*, still to endeavour to do the Work of the *Conspiracy* in this World, whilst they are answering for it in the Other : For from hence has commenced those *riotous Assemblies*, and *unruly Tumults*, rais'd on Purpose to insult the Government ; hence those *vile Distinctions*, and *rebellious BADGES*, made use of lately to *affront His Majesty*. But we Trust, and we will Pray, that the same Good G O D, who has hitherto shewn Himself our *Protector* and mighty *Deliverer*, will go on still, to *keep us* and our KING *under the Shadow of His Wings* ; that it will please Him, for the future, also to *abate the Pride*, *assuage the Malice*, and *confound the Devices of all His and our Nation's Enemies*.

And now, what *Gratitude*, what *Thanks*, do we owe to *Almighty G O D*, for this *Signal Mercy* we now commemorate ?

If the Deliverance of the KING and his *Royal I S S U E* : If the putting a Stop to the *Massacre* of those, who have conscientiously adhered to him and his Family in the *worst of Times* : If the Preservation of the *Religion of the Church of England*, (which so many pretend to have at Heart, and indeed every Member ought to have a particular Regard to) against the *Idolatry of Popery*, and *Imposture of Presbytery*, and I know not how many other *Evils* that will unavoidably attend the *Power of Both* : And lastly, If the Security of our *Liberty and Property* under our *Lawful PRINCE* have any Weight, (as sure they must, with all

Honest

20 *G O D's Displeasure, &c.*

Honest and Loyal Men;) why then, let us send up our Addresses to Almighty G O D, that He will still protect His *Anointed* KING GEORGE, and keep him under the Refuge and Shadow of His Wings: That He would enable him to put a Stop to, and Reconcile those unhappy Divisions, that the Enemies of our Nation have raised among us: That He would make him the happy Instrument, of bringing the Power of ENGLAND up to those Glorious Heights, that it shall not only appear the Envy of Rome, but the Terror of France: That He will settle the Monarchy upon so firm a Basis, that it shall no more be shaken by the Pretender, or his Adherents: That the Sacred Person of his present M A J E S T Y shall be no longer subject to Violence, nor his Subjects to Oppression; but long and secure Reign in the Hearts and Affections of his People; and when he returns late to Heaven, leave the Blessing of Peace, and a Well-establish'd Crown, to his Glorious PRINCE, the INHERITOR of his Virtues; and that Posterity shall Praise his Memory, and Generations to come shall justly Stile Him, THE TRUE FATHER OF HIS COUNTRY; THE MIGHTY DEFENDER OF THE PROTESTANT INTEREST, AND SINCERE SUPPORTER OF THE CHURCH OF ENGLAND, AS BY LAW ESTABLISH'D.

F I N I S.

